

## LA MOVILIDAD EN EL TIEMPO

El proyecto versa sobre un plano en el que relatamos el LUGAR y el TIEMPO, y un ente vertical que tiene relación con la EXPERIENCIA. Con la conjunción de las tres variantes expresamos la EMOCIÓN del movimiento.

Definimos tres tiempos:

**TIEMPO INVARIABLE.** Cuando pensamos en este tiempo, nos referimos, como espacio, al paisaje donde se desenvuelve la acción. Es el lugar previo a todo, cuyos tiempos de desarrollo son mucho más lentos que la vida humana si esta no interfiere en el mismo. Queramos o no, siempre nos remitimos a un lugar físico porque es el que nos sostiene en nuestro tiempo, el que sostiene nuestras acciones; así como el papel sostiene nuestro pensamiento, el tiempo invariable sostiene nuestras interpretaciones.

**TIEMPO VARIABLE.** Es el tiempo en el que transcurre la acción, es donde nosotros queremos intervenir para propiciar una nueva situación. Nos referimos a las infraestructuras y a los medios que discurren sobre estas, cuyo tiempo se desarrolla en las construcciones que el hombre produce como sociedad. Nos referimos al colectivo de personas que forman una identidad reconocible (como por ejemplo una ciudad) por donde los individuos se mueven. Siempre hay cosas que permanecen frente a las que mutan. El tiempo variable de la movilidad nos aporta el contenido y el contexto que nos ha tocado vivir.

**TIEMPO INSTANTÁNEO.** Es el tiempo propio al ser humano como individuo, cuyas acciones y vivencias (experiencias) transcurren durante el proceso de movimiento, en ese plano vertical que hemos definido. El tiempo instantáneo se construye con la experiencia del individuo. Cada uno de nosotros sufre su propio tiempo, su propio ciclo del día y de la noche, cuya celeridad nos es innegable. Este tiempo se construye con los recuerdos del individuo, para construir su identidad.

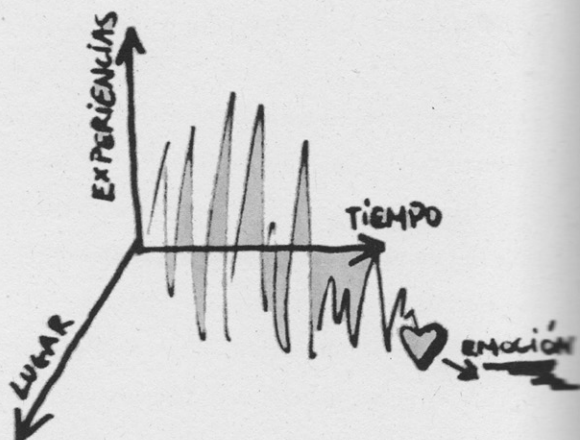
Los tres tiempos se superponen en la imagen diaria de forma indivisible para ayudarnos a poner en relación las distintas escalas de sucesos.

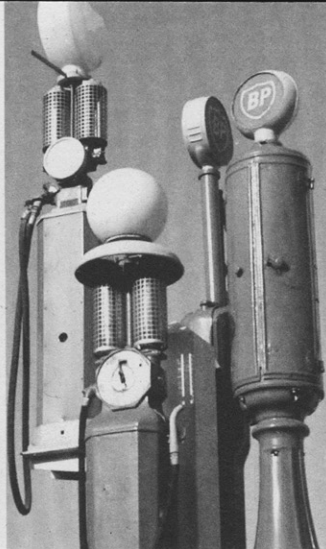
PLATAFORMA 5  
FRANCISCO GARCÍA TRIVIÑO  
SANDRA GONZÁLEZ MECA

*La Movilidad en el Tiempo.*

EL TIEMPO JUNTO CON  
EL LUGAR Y LA EXPERIENCIA  
DAN ORIGEN A UN SUCESO  
TRIDIMENSIONAL QUE  
ES LA EMOCIÓN.

TIME IN CONJUNCTION WITH  
PLACE AND EXPERIENCE GIVES  
RISE TO THE THREE-DIMENSIONAL  
PHENOMENON THAT IS EMOTION.





## 1. EL TIEMPO INVARIABLE

### 1.1. El tiempo invariable en el mapa de Alicante

Aunque el tiempo cambie de medidas (la primavera, las fases lunares, la arena...), fluctúe en nuestra percepción (una hora larga, un segundo corto o un día inacabable), o varíe en función de las culturas (lo etéreo del tiempo en la cultura oriental, o su fragmentación en la occidental), somos capaces de reconocerlo, de datarlo, de nombrarlo debido a una cierta invariabilidad.

### 1.2. El tiempo invariable de la gasolinera

Ella, la gasolinera, es una invariable peculiar, es un lugar común, un lugar de obligado paso, un lugar de intermedio entre la llegada y la salida, entre lo urbano y lo rural, entre el deseo de conducir y la necesidad de abastecimiento.... en un mercado de alimentos entre la ciudad y el campo, un lugar de referencia en el paisaje, un artefacto que sirve para limpiar nuestro vehículo, un complejo hostel que nos ayuda en mitad de un recorrido, un club de medianoche escondido, un puesto de validación de regalos, un bar que nos enseña la comida más allá del descanso, una tienda de música especial...

### 1.3. La nueva temporalidad invariable de la gasolinera

Y, claro, podemos seguir con ese "también es la gasolinera", no solo leyendo realidades actuales, sino generando un tanque de propuestas pronosticables (qué más hacer durante nuestra estancia en una gasolinera, qué más poder comer, qué más descubrir, qué más mostrar...).

## 2. EL TIEMPO VARIABLE

### 2.1. Marco de investigaciones internacionales sobre movilidad

Es en esta escala de tiempo donde más se han esforzado las investigaciones internacionales, sobre el valor de la infraestructura, lo colectivo, la optimización tecnológica o el cambio de paradigma. De ahí que intentemos poner de manifiesto todas las investigaciones internacionales que actualmente se están produciendo sobre el hecho de la movilidad a través de un marco de fichas que lo relatan.

## 2.2. El juego del tiempo variable en la movilidad

Con la gran información que recabamos, la plataforma apostó por crear un juego, "el llavero-puzzle del movimiento-detenimiento", para que al desplazar las piezas que lo conforman se generaran nuevos conceptos. Agrupar en un solo paquete ideas que ya están en funcionamiento en otros lugares (The Theory-Fun, The Slow City, compartir.org...) y que, al ponerse en funcionamiento en Alicante hacen que el resultado sea algo más que la simple suma de las partes. Ideas que, a modo de ficha, producían iniciativas de lectura cruzada que completaban la falta de conexión entre ellas. Gracias a la estrategia de incluir el tiempo variable en las investigaciones internacionales que ya están en funcionamiento, la plataforma 5 generó acciones en el contexto urbano que van más allá de la simple suma de las acciones que actualmente se producen.

## 2.3. Acciones LOCALES sobre Alicante

A partir de las seis propuestas de actuación resultantes, que nacen del cruce entre las diversas investigaciones internacionales, se pretende dar respuesta conforme a tres tipos de acciones: producir un entorno social participativo que se fundamente en estrategias que pretendan implicar a la población alicantina; producir un entorno de nuevos diseños, nuevos productos para la movilidad; y en tercer lugar producir un entorno político visible que, a través de algunas herramientas discursivas, avive la concienciación social.

## 3. EL TIEMPO INSTANTÁNEO

### 3.1. La inventiva del tiempo instantáneo

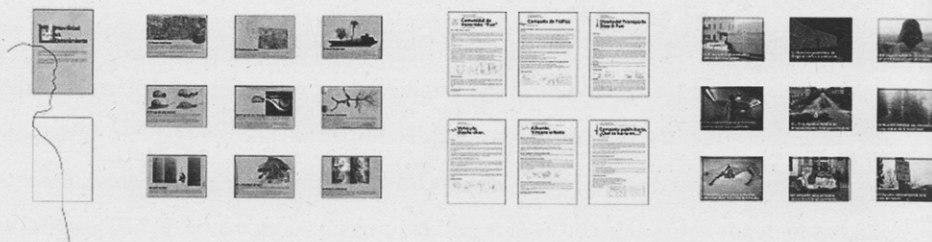
Es en este tiempo cuando surge la inventiva más fresca y más desprejuiciada, es el punto de inflexión donde una idea unipersonal da el primer paso para convertirse en realidad y volcarse para incrementar el conocimiento hasta el ámbito de la sociedad.

Pedro Rodríguez Ludemia y Ángel Martínez son ejemplos de inventores de la provincia de Alicante que han investigado en el marco concreto de la movilidad, sobre el coche eléctrico y el coche de hidrógeno, respectivamente.

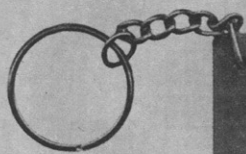
marco de investigaciones  
internacionales sobre  
movilidad

acciones transversales  
sobre Alicante

marco de futuras y nuevas  
situaciones en Alicante







# Movilidad VS Detenimiento

## 3.2. La instantaneidad del aquí y ahora

Entendemos la instantaneidad del aquí y ahora de la lectura de este texto, es el movimiento que generamos al pasar la página leyendo, es la reflexión que se origina en tu cabeza a partir de estas palabras, es la percepción del momento en su conjunto, es el nacimiento de la inspiración en su estadio más primitivo.

## 3.3. La instantaneidad de la exposición

El instante que viene adosado a un acontecimiento deja siempre una huella, es la información residual que se desprende, la que cala en el visitante y crea un recuerdo en su memoria. Este es el tiempo que esperamos que cambie la percepción sobre la movilidad de todos aquellos que acudan a la exposición o lean el catálogo.

## REFERENCIA A LAS IMÁGENES:

(ver pág. 119)

### 01 - Tiempo a destiempo.

Estamos en el desplazamiento..., en el camino, pensamos mientras nos desplazamos, imaginamos, lo peripatético. El tiempo cambia, su medida, y por lo tanto su escala. Medimos el movimiento por la característica del tiempo y no por la cantidad de este.

### 02 - Cambio de lecturas.

"Hay un anuncio televisivo que acumula la gran reflexión de nuestro tiempo: el mapa y el territorio. Un tipo va conduciendo un todoterreno por un lugar llano. Se detiene, coge el mapa de la zona, lo arruga, y la planicie se vuelve montañosa: el territorio lo crea el propio mapa, y no a la inversa" (Agustín Fernández Mallo). ¿Podríamos coger el mapa para hacer el transporte, y no el transporte para hacer el mapa?



### 03 - Movilidad del ocio.

Hay otro anuncio televisivo que versiona el viento. Hay un tipo que vive en una playa ventosa, aparentemente solo, pero poco a poco va mostrando sus compañías, sus poesías, mecanismos, morfo-animales hechos con tubos, con trayectorias parecidas, ligeramente impulsados por el viento. Es decir, sin el mantenimiento económico, ¿aparece el ocio?

### 04 - Bandas de afección.

Cada vez somos más agudos, más tecnológicos, tenemos más control, menos errores, faltas, el vehículo tiende a reducir el fallo, por lo que cerramos las oportunidades que nos brinda lo inesperado del error. Sabemos que si nos movemos dejamos los errores del desplazamiento perfecto ( $\text{CO}_2$ ) y los residuos para el desplazamiento continuo (N-A). De estos últimos nacen las bandas de afección, que son los residuos de un tipo de movilidad de otro tiempo.

### 05 - «Crash accident».

En 1927 los fundadores de Volvo empezaron a preocuparse por la seguridad de sus usuarios, de ahí que a partir de entonces se desarrollara el sistema de seguridad del que hoy somos herederos. Se desarrolló la llamada zona de choque, que es una zona desocupada del vehículo para romperse en caso de accidente. Esta zona se sacrifica para absorber el impacto y la energía cinética producida en el accidente. Actualmente y con la tecnología con la que nos encontramos, el contacto entre dos vehículos puede ser evitado mediante un sistema de fuerzas de repulsión entre ellos. ¿Cómo serán los nuevos vehículos rediseñados?

### 06 - La movilidad del «spam».

En el desplazamiento arrastramos parásitos (objetos y más) de los que aparentemente desconocemos su procedencia, utilidad e incluso posesión; es decir, no es ya solamente que la mayoría de vehículos que circulan lo hacen vacíos, sino que además poseemos una especie de síndrome de Diógenes sobre los objetos. Entendemos este material como un lugar de oportunidad en la movilidad y no como un objeto que optimizar o erradicar.

### 07 - El traje del actor nómada.

A veces en los vehículos sentimos desfases: cuando es muy nuevo somos modestos astronautas, cuando está envejecido nos sentimos actores que luchan para que su entorno esté en su tiempo. Pasamos de sentir el transporte como una piel perfectamente ajustada, de la que aprendemos, a un traje cada vez más pesado y que arrastramos.

#### 08-Sistema circulatorio.

La biomímesis es la ciencia que estudia la naturaleza como fuente de inspiración, nuevas tecnologías innovadoras para resolver, mediante los modelos de sistemas, procesos y elementos que imitan o se inspiran en ella, aquellos problemas humanos que la naturaleza ha resuelto.

**09-Reducir la movilidad.** Como oposición a las cadenas de comida rápida, fast food, nació la denominación slow food, que más tarde daría todo un abanico de posibilidades que se apoyan en un concepto de vida más pausada, nombrado Cittaslow. Estas ciudades actualmente son ejemplos sostenibles de intentar reducir tanto el consumo como la necesidad de movilidad que nos hemos impuesto. ¿Seríamos capaces de reducir los desplazamientos?

Francisco GARCÍA TRIVIÑO & Sandra GONZÁLEZ MECA

## MOBILITY AND TIME: THE NEED TO ADVANCE AND THE RIGHT TO STOP

Tackling the process of researching and constructing a theory about mobility with the limited resources available to us in the Petracos Workshop is as daring as it is indispensable.

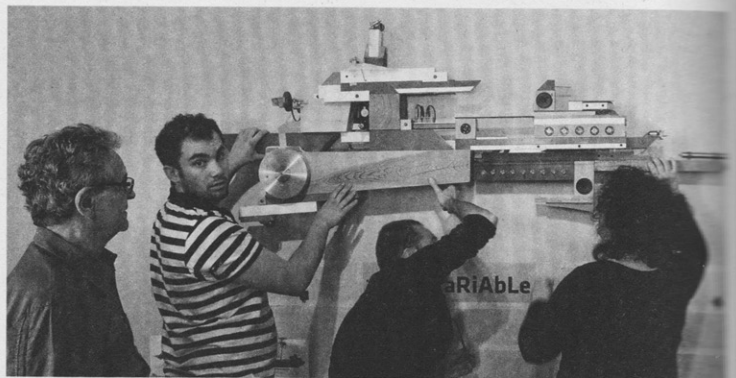
On one hand, it is the very limitation of those resources that forces us to work in a different direction, so the results will stand out from the already established representations of mobility. I am speaking of the representations that approach the solution to the challenges that shape the framework of mobility through a change in technical systems of either the vehicles or the fuel, or through the introduction of sophisticated systems of intelligent hardware and software in road infrastructures. It would be absurd for us to deny the immense value of these contributions. Yet it would be just as absurd if someone were to deny that these decisions are out of touch with city policies, and the bias of their findings, which are strongly marked by political or economic interests.

There is an increasingly obvious reality: it is alternative workshops and practises like Petracos that can add substantially new data to issues that link our everyday life to a future. A future that, as is becoming more and more evident, needs to be viewed, planned and produced in a different way. This is an issue that does not pertain solely to mobility. This much is evident. It has to do "with everything" that surrounds us, which in the introduction we have encompassed in the expression *new forms of being*. But the need to act from within mobility is particularly urgent, and interventions in this area acquire a high priority: it is a factor that society has clearly identified with the ecological, and a field in which environmental controversies reach a degree of violence and distortion that is both intense and very confusing.

The dilemma we face between what *must be done* and what we, with our means, *can do*, is not a dilemma derived from moral or economic pressures. Using mobility as an active part of the existing context and turning it into a reflective entity with the purpose of creating a different context demands that

PLATFORM 5  
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it be part of that context rather than an external means to change it. And for that context to exist within what we want to change, it has to have the nature of a public policy project, guided by social and cultural considerations, and not by economic or technological concerns. In other words: we must ensure that the structure of events generated by a new form of mobility will configure itself as a new language capable of changing the political reality.

Speaking of the mobility of equilibrium, of the slowness with which a theory is built, of the whirlwind of a party, the happy transition from work to leisure, the fluidity with which emotions circulate between us, the changes in pace that occur as we pass from the workplace into the space where we live, the time needed to guarantee the quality of a fruit crop, the movement of our hands as we caress the heads of our friends... is to speak of dispensable mobility as something essential. Because these gestures and these practises are the sole thing that allows us to feel certain that mobility is also a means to produce alternative behaviours in which lucidity, intelligence, pleasure, irony or humour give our everyday experience a taste of bizarreness, affability, excitement, and above all beauty.

To include affective proximity in technical schemes is the only way to guarantee a consistency that will lead to some form of commitment. The point is to accept the risk, the uncertainty and the errors involved in transitional moments and figures as an integral part of this dissident and committed subjectivity that turns the politics of the quotidian into diverse forms of public energy.

Once again, always, art: "I only make progress if I turn my back on my objective" said Giacometti. The suggestion to undergo a process of *unlearning* the established must be followed if we want the results to bring about the transformation of the models for the use of the public space that relate to mobility. It is a similar logic to the one underlying the proposal by the "deconstruction" in the 1990s by which the new humanities were encouraged to represent a new *public space* from the vantage of the new technologies of communication and knowledge production.

We suggest that for reconstructing a context like the one the Petracos Project is addressing, it is necessary to replace vertical decision-making structures for the tension of the decisions that operate in a horizontal plane, the plane on which the life of the city occurs. For us, the Province of Alicante is a plane-territory in which ideas tense the different domains represented by the other projects in the Workshop, as if it were an ever-active, ever-changing force field. In this plane, decisions are managed by activating *negotiation* processes, rather than by unilateral decisions, be they political or economic. What this project wants to contemplate and construct are the guidelines for a new mobility on this plane, the rules under which humans, objects and nature will mobilise to generate that other energy, social and public.

And demonstrating the potential of these "light" measures and the mobilising capacity of these "unlearning" processes to direct creativity *from the social to the technical and not the other way around* requires that we position the factor of time at the centre of the discourse of mobility. Time is the vector that, with a location equidistant from the past and the future, allows us to position innovation as something that is not detached, but that exists in reference to the subject and the context. Positioning time as a thinking observer that has the right to *say everything* is to turn it into the measuring instrument that makes possible for the transformations of infrastructures affecting the landscape and the territory to be experiential; to turn it into the narrator of the infinite evolutions of artefacts and energies as stances of resistance rather than as deliriums, thus making it an essential and sensible reference to *human life* above and beyond the political duty to transform a context, or the possibility, as economics perceives it, of turning it into a business.

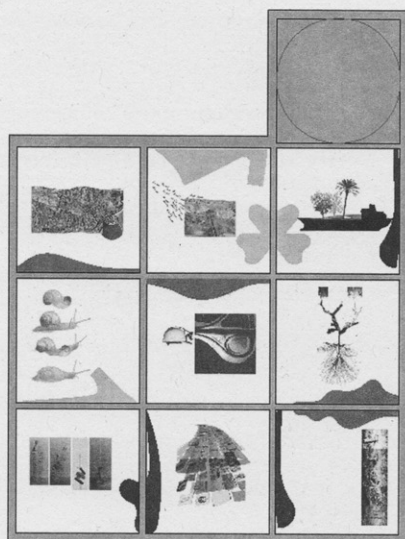
José María TORRES NADAL

PLATFORM 5  
J. M. TORRES NADAL

*Mobility and Time:  
The Need to Advance  
and the Right to Stop.*

LAS ACCIONES REALIZADAS SE HAN AGRUPADO EN TRES PAQUETES: ACCIONES SOCIOPARTICIPATIVAS, ACCIONES DE DISEÑO DE NUEVOS PRODUCTOS Y ACCIONES ANALÍTICO-MEDIÁTICAS, CON EL FIN DE TENER UN ACERCAMIENTO MÁS COMPLETO AL ENTORNO DE LA MOVILIDAD.

THE IMPLEMENTED ACTIONS HAVE BEEN GROUPED INTO THREE SETS: SOCIAL-PARTICIPATORY ACTIONS, ACTIONS FOR THE DESIGN OF NEW PRODUCTS, AND ANALYTICAL-MEDIATIC ACTIONS TO HAVE A MORE COMPREHENSIVE GRASP ON THE FRAMEWORK OF MOBILITY.



## MOBILITY IN TIME

This project must relate to a plane on which we narrate the **place** and the **time**, and a vertical entity that pertains to **experience**, and we express the **emotion** of movement in the conjunction of these three variables.

**INVARIABLE TIME.** When we think of this time, we are referring to it as the space where action unfolds. It is the place that precedes all, whose development timelines are much slower than human life if the latter does not interfere with it. Whether we want it or not, we are always referring to a physical place, because it is what holds us to our time, what holds our actions; just as paper holds our thoughts, so that invariable time holds our interpretations.

**VARIABLE TIME.** It is the time in which action takes place, where we want to intervene if we wish to cause a new situation. We are referring to the infrastructures and the means that traverse it, to the time that unfolds within the constructions that mankind produces as a society. By this we speak of the collective of persons that form a recognisable identity (such as a city) in which individuals move. The variable time of mobility provides us with the contents and the context where we are set to live.

**INSTANTANEOUS TIME.** It is the time that belongs to the human being as an individual, whose actions and experiences develop in the process of moving, on that vertical plane we have defined above. Instantaneous time is constructed with the experience of the individual. Each of us bears his own time, his own cycle of days and nights with its undeniable celerity. This time is built with the memories of the individual, thus giving rise to his identity.

The three times are superimposed in the indivisible form of the everyday image, helping us establish relationships between the different scales of events.

### 1. INVARIABLE TIME

#### 1.1. Invariable time in the map of Alicante

Although time can be measured on different scales (the spring, the phases of the moon, the flow of sand...), fluctuates in our perception (a long hour, a short second, or a never-ending day), and varies among cultures (the ethereal nature of time in Eastern culture, or its fragmentation in Western culture), we are capable of recognising it, recording it, naming it, because it has a degree of invariability.

#### 1.2. The invariable time of the petrol station

It, the petrol station, is a peculiar invariable, an ordinary place, an obligatory stop on the way, a place that sits between departure and arrival, between the urban and the *rurban*, between the urge to drive and the need to stock up. It has become a place of control, of spending and of space, a place that in addition to being invariable can be returned to again and again as something else...



### 1.3. The new invariable temporality of the petrol station

Needless to say, we could go on with this "and the petrol station also is..." looking not only at current realities, but also generating a brainstorm of foreseeable proposals [what else could there be to do during our stop at a petrol station, what else to eat, what else to discover, what else to be displayed...]

## 2. VARIABLE TIME

### 2.1. The framework of international research into mobility

This is the time scale that has been the object of the greatest number of international investigations, which have studied the value of infrastructure, the collective, technological optimisation or paradigmatic shifts. This is why we want to produce a survey of all the international investigations on the issue of mobility that are currently in progress through a series of tiles that represent each of them.

### 2.2. The game of variable time in mobility

Using the vast amount of gathered information, the platform chose to create a game, the "puzzle-keychain of motion versus stopping" in which sliding the tiles that form the puzzle would generate new concepts. With this we group into a single package ideas that are already at work in other places (the fun theory, the Slow City, [compartir.org](http://compartir.org)...), so that when they are implemented in Alicante, the results exceed the sum of the parts. Ideas that, represented as tiles, inspired initiatives of cross-reading that bridged the gap that existed between them.

Thanks to the strategy of including the international investigations that are already at play in our definition of variable time, Platform 5 generated actions in the urban context that reach beyond the mere sum of the actions that are taking place at the moment.

### 2.3. LOCAL actions on Alicante.

Through the six resulting action proposals, born of the crossing of the various studied international investigations, we aim to respond to our challenge with three types of interventions. First, the production of a participatory social environment founded on strategies that will attempt to involve the population of Alicante. Then, the production of an environment with new designs, new products for mobility. And thirdly, the production of a visible political environment meant to enhance social awareness through a few discursive tools.

## 3. INSTANTANEOUS TIME

### 3.1. The ingenuity of instantaneous time

This is the time scale that gives rise to the freshest and most open-minded ingenuity, the inflection point at which the idea of a single individual takes the first step to become a reality and strives to contribute to increasing knowledge at the level of society. Pedro Rodríguez Ludemia and Ángel

Martínez are examples of inventors from the province of Alicante that have conducted research specific to the framework of mobility, working on the electric car and the hydrogen car, respectively.

### 3.2. The instantaneity of the here and now

We understand the instantaneity of the here and now of the reading of this text, it is the movement that we generate when we pass the page as we read, it is the reflection that originates in your head after reading these words, it is the perception of the moment as a whole, it is the birth of inspiration in its primary stage.

### 3.3. The instantaneity of the exhibition

The instant that comes attached to an event always leaves a trace, it is the residual information that rubs off, the information that filters into the visitor and creates a memory in his mind. This is the time that we expect to change the perception of mobility of every individual attending the exhibition or reading the catalogue.

## TILE IMAGE REFERENCES

(view pag. 119)

**01-Time out of time.** We are in motion... on the road, we figure, we think peripatetically as we move. Time changes, in its measurement and thus in scale. We measure movement by the qualities of the time and not by its amount. Gone is the concept of time as a magnitude that separates events, and in comes the perception of time as an element that qualifies movement.

**02-Reading shifts.** "There is a television commercial that contains the great question of our times: the map and the territory. A man is driving an all-terrain vehicle through a flat landscape. He stops, takes the map of the area, crumples it, and the plain becomes mountainous: the territory is created by the map, and not the other way around" Agustín Fernández Mallo. Could we use the map to produce transportation, as opposed to using transportation to create the map?

**03-Mobility of leisure.** There is another television commercial that features the wind. There is a man who lives on a windy beach, seemingly alone, but little by little he starts showing what keeps him company, his poems, his mechanisms, morpho-animals made with tubes, with similar trajectories, lightly pushed by the wind. That is, without economic support, does leisure emerge?

**04-Affection zones.** We are ever sharper, ever more technological, ever more in control, we make less and less mistakes, incur in fewer flaws, the vehicle tends to decrease its fallibility, so we shut down the opportunities given by what is unexpected in an error... We know that if we move we leave behind the er-

rors of perfect travel (CO<sub>2</sub>) and the residues for continuous motion (N-A). The latter give rise to the affection zones, which are the residues of a type of mobility from another time, long, formless, continuous, mottled, covered in signals, protectors, gravel. Are these the opportunities of our time?

**o5-Crash accident.** In 1927 the founders of Volvo started to concern themselves with the safety of their users, initiating the development of the safety systems that we have inherited today. The so-called "crumple zone" was developed, an unoccupied part of the vehicle designed to break in the event of an accident. This area is sacrificed to absorb the impact and the kinetic energy caused by the accident. At present, given the technologies available to us, the contact between two vehicles could be avoided by a system of repulsion forces. What will the newly designed vehicles be like?

**o6-The mobility of spam.** As we move we drag parasites along (objects and other kinds) of which we seemingly do not know the origin, function or even ownership, that is, it is not just that the majority of vehicles in circulation are empty, but also that we have a sort of Diogenes syndrome when it comes to objects. We conceive of this material as a space of opportunity in mobility, and not as an object for optimisation or eradication.

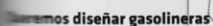
**o7-The costume of the nomadic actor.** Sometimes we feel out of sync in our vehicles. When they are very new, we are modest astronauts, when they are old, we feel like actors that struggle to have their environment fit their times. We go from perceiving the means of transportation as a perfectly fitted skin from which we learn, to perceiving it as an increasingly heavy costume that we have to drag about.

**o8-Circulatory system.** Biomimetics is the science that studies nature as a source of inspiration for innovative technologies to resolve human problems that nature has already solved, implementing models of systems, processes and elements that imitate or are inspired in nature. At present we have a mobility traffic system based on the geometrisation of the territory, while nature devises more complex circulations, capable of generating feeding clusters that radiate to every living spot. Can we change our models for others based on this optimisation of resources?

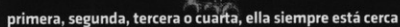
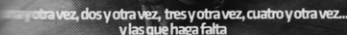
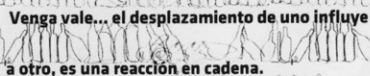
**o9-Reducing mobility.** The term Slow Food was born in opposition to fast food chains, and would subsequently give rise to a whole range of possibilities that support a slower approach to life under the name of Cittaslow. These cities are ongoing examples of sustainable efforts to reduce both consumption and the required mobility that we have imposed on ourselves. Would we be able to reduce our number of movements?

Francisco GARCÍA TRIVIÑO & Sandra GONZÁLEZ MECA

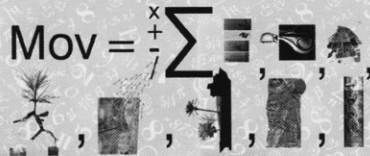
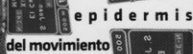
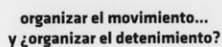
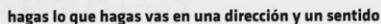
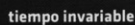




## La instantaneidad del aquí y ahora



gasolinera, es una invariable  
peculiar, es un lugar común, un lugar de obligado paso, un lugar de  
intermedio entre la llegada y la salida, entre la urbano y lo urbano,  
entre el deseo de conducir y la necesidad de abastecimiento.



## Sumatorio de iniciativas

